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The Orthodox Herald

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SOAP

"For he is like a refiner's fire and like fullers' soap;" Mal 3:02.

Soap is mentioned twice in the Bible, Jer 2:22 and Mal 3:02. In both passages it is allegorically used to indicate cleansing.

Soap has been produced since about 1000 B.C., but was rarely used by the Israelites except for ritual washing in the Temple (Num 19:10). Galen, the second century A.D. physician, recommended using soap for cleaning wounds or cleaning the skin prior to an operation but on the whole few people used soap for washing even in Roman times. Most common people washed with water and sand. Putrid urine, which contains ammonium carbonate, was desired as a cleaning agent. It became so popular in Rome, that a tax was leveled in 190 A.D. on the collection of urine. Some plants, like the Ricinus plant, which is high in alkali, helped to cleanse the body. Fuller's soap (Mal 3.2), an alkali stone, was used for cleaning clothing by rubbing or by beating the cloth. Vessels were scoured (Lev 6:28) with either wood ashes or with sand to remove burnt food or smoke. The manufacture of soap disappeared about the fourth century and was only rediscovered during the Renaissance.

Chemically, soap is the salt of an alkali metal (usually sodium or potassium) and a fatty acid. It was produced by heating olive oil, sesame seed oil, castor oil or animal fats in the presence of a strong base, like lye. The saponification separates the glycerine from the fat and produces soap. The yield was increased by adding salt to the mixture causing the soap to precipitate as a greasy solid. There is no record that the glycerine was ever used for anything; if it was not left in the soap, it was probably discarded.

Two types of soap were produced in Palestine, a soft soap made with wood ashes, potassium carbonate, and a hard soap made from natron or the ash of the sal sola Kali plant, an alkali plant that grows near the Dead Sea. Pliny wrote

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To share joy is to show love,
To show love is to know God,
To know God is to do good,
To do good is to spread happiness!

SUNDAYS OF EASTER

The period of forty days following Easter Sunday is full of meaning. Up to the end of the After Feast (Otdania Prasnika) which falls on the eve of Ascension, we continue to sing many of the Easter hymns as well as the verses for the day and we greet each other with "Christ is Risen!"

During the Divine Liturgy instead of "It is meet and right to call thee blessed and the Mother of our God" we sing "The angel cried to her who was full of grace, rejoice O pure virgin, and again I say rejoice. On the third day thy Son is risen from the tomb and He has raised up the dead. Make glad all ye people.": and we add the Irmos "Shine, O new Jerusalem; for the glory of the Lord hath risen upon thee; Rejoice in the dance and exult, O Zion! And do thou O Mother of God, most pure, delight in the rising of thy Child."

The first Sunday following Easter inaugurates the second week and is called the second Sunday of Easter. It is also known as New Sunday because it is the beginning of the new dispensation of Easter.

Each Sunday during this period takes its theme and name from the Gospel of the day: that of St. Thomas (John 20:19-31), of the Myrrh-bearing Women (Mark 15:43-16:8), of the Man with the Palsy (John 5:1-15), the Woman of Samaria (John 4:5-42) and the Blind Man (John 9:1-38).

In the middle of the period between Easter and Pentecost there is the feast of Mid-Pentecost (John 7:14-30) and finally forty days after Easter the Feast of the Ascension (Acts 1:1-12).

Use what talents you possess: the woods would be silent if no birds sang there except those who sang best.

MODERN METHODS OF CRUCIFIXION

One modern method of crucifixion is academic. Men mask their hostility toward Christ under unbelief. Much of this agnosticism of modern times can be traced to emotional rebellion against God. "I don't want my ego upset. So I won't let this thing be true." "We won't accept that fact that we can't do what we want so we'll stall Him off with more questions."

Men try to destroy Him by destroying confidence in Him. The complaints come in — "Just look at how the Bible contradicts itself; the horrible blunders that the Church has made; the practices that are not keeping up with the times and are simplistic besides; how can He take care of you?"

And men kill Christianity with compromise. Holy Week becomes a painless custom which will fit neatly into their schedule. God will go nicely with the rest of our plans. Don't worry, we'll wedge Him in, but don't expect us to become emotionally involved in the occasion or think much about the Sacrifice Christ made for me. So men shortchange divinity, treat it with the same attention as they do the rest of the schedule.

Then there is another method. There are those who think that Christianity should be used sparingly — in ceremonies. The key here is to keep faith in its pigeonhole. Kill Him if He tries to come out of the Temple. After all "Christianity is actually an impractical dream. It won't work out in the real world." Take a little of it, but if it starts coming too close, it is either Him or us. "He can do as He wishes — as long as He stays out of my house, my pocket, my plans, my way."

Sometimes we can see re-enacted in the tiny arena of our own breast what once took place in the courtyard of a Roman governor. (Matt 27:11) Isaiah must have had us in mind when he said: "And we hid, as it were, our faces from Him. He was despised and we did not esteem Him." Isaiah 53:3.

Continued on Page 69, Col. 2

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News CHRONOLOGY

April 1991

SPECIAL TRIPS TO THE USSR include an OCA Teen Ministry (July 22-August 6). Call (708) 361-1684 evenings; and a Church Restoration Project for 3 week programs anytime from May thru September. Last year groups worked on St. John Monastery in Riazan. Call (212) 643-1985.

Fr. Alexis Toth is being honored on the 100th anniversary of his dedicated and successful efforts for the return of Carpatho-Russian and Galician Greek Catholic to the Russian Orthodox Church.

SCOBA The Standing Conference of Cananical Orthodox Bishops in America received its 12th Orthodox jurisdiction: the Ukrainian Orthodox Church of Canada which is under the omophor of the Ecumenical Patriarch.

SPEND YOUR SUMMER OUTDOORS this year. Volunteer for unpaid job in national or state park as fire lookout, campground host, trail worker, etc. Send $5 for catalog with information to ASH/Helping Out, 1015 31st STNW, Washington, DC 20007.

THE EASTERN ORTHODOX CATECHETICAL ASSOCIATION will hold its annual conference in Detroit August 20-23. This will be preceded by a retreat from August 18-20. For info write: K. Biernacki, 2452 Meadowcroft Dr., Burton, MI 48519. This organization was founded in 1954 by Fr. Photius Donahue.

TWO MONASTERIES ARE BEING ESTABLISHED IN THE U.S. The one for men is The Monastery of the All-Merciful Savior, P.O. Box 1047, Vashon Island, WA 98070; while the one for women is the St. Elias Retreat Center in Saxonburg, PA.

HEALTH AND MEDICINE IN THE EASTERN ORTHODOX TRADITION by Stanley Harakas is a book which deals with health and modern medicine as the Orthodox view it. It should be of interest to all health professionals as well as laymen who want to know where the church stands on such issues as spiritual healing, caring for the sick, etc. recommended. Write: Crossroad Books, 370 Lexington Ave., New York, NY 10017. Cost $19.95.

CHURCH PROPERTY taken by the government from the church after the Revolution was cause for a meeting between the USSR and PSFSR governments, the Moscow City Soviet and the Patriarch of Moscow, Aleksi. It is being asked that 61 monasteries, 375 buildings and many artistic (religious) items be returned to the Church.

THE NATIONAL PROGRAMS AND STRUCTURE of the Orthodox Christian Association of Medicine, Psychology and Religion, P.O. Box 958, Cambridge, MA 02238, (617) 868-6557 were refined at a meeting held recently. A directory listing members and identifying referral sources is being developed for Orthodox professionals in various disciplines.

A RELIGIOUS HIGH SCHOOL was opened in Moscow by the Christian Liberty Academy Satellite Schools. Two hundred students are enrolled with a waiting list of 1,600. It also has established 23 elementary schools with 327 students.

BELLS are rung differently for different occasions in the Orthodox Church. Few churches today have bells or people who know how to ring the bells. Because of this a cassette BLAGOVEST featuring the various peals on the bells at Holy Trinity Monastery, Jordanville, NY 13361 will become a collector's item. Send $12 to above monastery.

THE UNIFICATION CHURCH of the Rev. Sun Myung Moon has extended its proselytizing to the Soviet Union. Hundreds of Soviet college and graduate students have been brought to America for an all-expense paid immersion in the ways and beliefs of the church. The visits, billed as educational excursions, are one of many Unification Church activities in the Soviet Union.

PARENTS HAVE A RIGHT to remove their children from sex education classes in the state of Virginia.

THE EVANGELICAL CHURCH IN THE SOVIET UNION is providing training for pastors' wives and other women who will then minister to women and children. Seminars are being conducted and literature written on family relations, personal and spiritual growth, and church growth from a woman's perspective. Being targeted are the Babushka's who saw the spiritual growth of their children and grandchildren and who sustained the Orthodox Church during the difficult time since 1917.

RUSKY PASTYR (Russian Pastor) is a magazine put out for Orthodox priests in the Russian language. For info write Russkiy Pastyr, 738 27th Ave., San Francisco, CA 94121.

ORTHODOX PEOPLE TOGETHER sponsored three regional meetings to create interjurisdictional networks for cooperative work. Meetings were held in Austin, TX, Denver, CO and Los Angeles, CA. For more info write: Orthodox People Together, 5045 Eldridge St., Golden, CO 80403.

CHRISTMAS January 7 was observed as a civic holiday in the Russian and Ukrainian republics of the Soviet Union. In the Ukrainian it is planned that Easter and Pentecost shall be similarly observed.

THOSE WITH A HANDICAPPED PLAQUE OR STICKER can usually get full service at self-service prices at most gas stations. This excludes gas station-convenience store combos or high-volume gas stations with one employee in attendance usually as a cashier. Pick a slow time during the day and talk to the owner/manager to ask if you can be accommodated on a regular basis.

THIS AND THAT

This year we have what is called **Kyriopascha**. This means the **Lord's Pascha**. Pascha or Easter this year has this special designation because two great Holy Days fall on the same day. Easter and the Annunciation. Because of this coincidence those on the Julian calendar will find some changes in the Liturgy for Easter. This is the first time since the 1930s that this concidence has occurred.

The Ferial Triodion tells us that the kulich (Easter bread) and Paska (cheese) which are brought for blessing gives us a right to break the Lent. This blessing of bread and cheese are specifically a Slavic custom. The rest of the Orthodox East have other customs.

We break our Lenten Fast first by eating the food which was blessed. Later in the day salad, pates, roasts, etc. are added. However, the whole meal has been cooked in advance and so it consists of cold food.

For forty days we greet each other with the words: "Christ is Risen!" Like the Apostles and the Myrrh-bearing women we are anxious to spread the Good News of Christ's Resurrection. In reply to this greeting, we reply: "Indeed, He is Risen!" confirming our faith in the risen Lord. This greeting is used for forty days until Ascension Day.

The Easter Kiss is an ancient custom expressing the joy of the believer, a joy of victory over death and the joy of forgiveness. One of the Church hymns says: "The Day of Resurrection! Let us be illumined with the Feast! And let us embrace one another, Let us say: "Brethren! And to those who hate us, let us forgive all things because of the Resurrection!"

The Easter egg represents the sealed tomb in which the body of Christ was placed after His Crucifixion, the shell being the sealed tomb having dormant life within its walls. It is the custom among the Russian Orthodox people that when they break eggs (by hitting one held by another): the first one breaking it has the privilege of saying "Christ is Risen!" first.

After the blessed Easter egg is shelled, the broken pieces are not thrown into the garbage. They must either be burned or buried into the garden.

We do not kneel in Church until the Pentecost.

It is customary for people to bring blessed eggs to church all of Bright Week. They are given to anyone they meet with the greeting of "Christ is Risen."



•Modern methods

We do not need to be present to crucify Him. We can do it **in absentia**, by gross neglect. — Let those with stronger stomachs sling the insults; we can sneak out as the first disciples did. We will get as far away from Golgotha as possible. We shall make our getaway by talking incessantly, reading or watching TV constantly, keeping our schedules so tight He could not possibly squeeze in. "Let's go someplace, let's keep busy, let's keep things as they are — out of His way. We don't have time, we won't take time to think this through to get it into our heads or into our hearts to disturb us."

Get thinking about Jesus now? "Release unto us Barabbas." Matt 27:17

CHUCKLE

A pastor adjusted his height and knelt in front of a group of preschoolers in the church school. He talked to the children about being good and going to heaven. At the end of his talk, he asked: "Where do you want to go?"

The little voices shouted out: "Heaven!"

"And what must you be to get to heaven?" asked the pastor.

"Dead!" a loud chorus yelled.

MEDITATION

For most people it is easy to find Jesus in the happy events of life, but not so easy to recognize Him in the unhappy events. When things go wrong, many of us think the Lord has walked out. We feel abandoned, lonely, even angry. How can He do this to us, we wonder — walk away when things get rough?

Before we go on, let's stop and do a little thinking. How do we know for sure that He is with us in good times? Is having things go well a certain sign that He is there? Does having things go badly mean He's not around? Maybe we've been deceived and He's not there at all — ever.

There is no logical, scientific answer to this problem. The fact is, we can't **prove** He's here and we can't prove He's not. All we can do is **believe** what He said: "I am with you always to the end of the world." Matt 28:20.

Believing, not proving, is the key. All we are asked to do is have faith in the Lord's Saving Presence. He never promised that we would not have troubles, but He did say we would not have to bear them alone, that He would be with us always. **Meditate:** Lord God and Father, I believe that You are with me in times of joy and in times of sorrow. I believe that You are with me even when my trust fails. Keep me in Your care.

PRESS FUND

A thank you (Spasebo) to you who help us to keep publishing. We went into shock when we received our mailing bill this month. Helping are: Mary Yuhas, Alexandra Spanovic, Pauline Gantner, Fr. Paul Waters, The Capella Russian Male Chorus, Mary Savka, Nettie Swantko, Gloria Wheeler, John Prenovitz, Ethel Watlock, Helen Ashuck, Sophia Lake, Anonymous (3), Helen McGuinn, Ann Worobey, Madeline Pisani, Luba Trachuk, Olga and Albert Gessner, Irene Allen, Helen DeLandris, Karen Ann Olds, Alexander Poplavsky, Veronica Pirow, RN, Eva Bober. Mary Parker in memory of her husband Ralph Parker. Mary Kochmaruk in memory of Helen Minnich and Anna Melnick. Helen Cudlic in memory of her daughter who died 20 years ago. Olga Kuzmick in memory of her parents Dimitri and Anastasia Kuzmich. Helen Cudlic in memory of Alexander Karel. Lillian Lovchuk in memory of her husband Alexander and parents V. Rev. Averky and Matushka Marie Bondarchuk. Olga Dzendzel in memory of her cousin Julia Nebesnak who died on Jan. 4, 1991. Helen Cudlic in honor of the men and women in the service of our country.

Dabs of Thoughts

Remember when you weren't even allowed to cut a piece of thread on Sunday?

Changes are happening so fast in our day whether we want them to or not. But we are convinced that the Church should remain a timeless guidepost in this age of transition and change.

One reason we go to Confession is to clean our souls before we go to receive Holy Communion. This is so important that in days gone by people had new clothes if possible but always bathed and wore clean clothes when they went to Communion. They wanted to receive Christ in a clean body and soul.

The reason many parishes have twelve members on the council is because Christ had twelve apostles.

How can children be graduated from Religious or Sunday School at the age of 12? Parents rush to enroll their children in these schools about the same age they enroll them in preschool. But they fail to see to their attendance when they are older and can begin to understand the meaning of their spiritual life and to guard the condition of their souls.

The Sundays after Easter are known and counted as the Sundays of Easter. These extend until Pentecost. The Sundays after Pentecost are numbered differently. The Sunday following Pentecost is called 1st Sunday after Pentecost in contrast to the Sunday following Easter, which is called 2nd Sunday of Easter.

Years ago people didn't have instant coffee, tea or instant money, but they had instant prayer.

"Trust in the Lord with thine heart, and lean not unto thine own understanding. In all ways acknowledge Him (i.e. your need of Him), and He shall direct thy paths." This command is found in Proverbs 3:5-6 in the Holy Bible. Embrace it!

ALASKA FUND

Copies are going to missions and missioners thanks to: Stephen Stchur, Helen Kozak, Anonymous (2), Karen Ann Olds, Eva Bober, Ann Worobey, Helena McGuinn, Sophia Lake, Mary Kappel, Ethel Watlock, John Prenovitz. Anna Pruski in memory of her brother Thomas Pruski.

MEDITATIONS

St. John Chrysostom, who died in 407, wrote a prayer which contained 24 petitions or meditations, one for each hour of the day. Most of us could not keep this schedule but we would be spiritually strengthened by using a meditation a day for 24 days and then start all over again.

1. O Lord, deprive me not of thy heavenly blessings.
2. O Lord, deliver me from eternal torments.
3. O Lord, if I have sinned in mind or thought, in word or in deed, forgive me.
4. O Lord, deliver me from every ignorance and carelessness, from littleness of soul and stony hardness of heart.
5. O Lord, deliver me from every temptation.
6. O Lord, enlighten my heart which evil desire has darkened.
7. O Lord, I being human, have sinned; do thou, being God, in loving kindness forgive me, for thou knows the weakness of my soul.
8. O Lord, send down thy grace to help me, that I may glorify thy holy Name.
9. O Lord, Jesus Christ, enroll me, thy servant, in the book of life, and grant me a blessed end.
10. O Lord my God, even if I have done nothing good in thy sight, yet grant me, according to your grace, to make a beginning of good.
11. O Lord, sprinkle on my heart the dew of thy grace.
12. O Lord of heaven and earth, remember me, thy sinful servant, cold of heart and impure, in thy Kingdom. Amen.
13. O Lord, receive me in repentance.
14. O Lord, leave me not.
15. O Lord, lead me not into temptation.
16. O Lord, grant me thought of good.
17. O Lord, grant me tears, a remembrance of death, and a sense of peace.
18. O Lord, grant me mindfulness to confess my sins.
19. O Lord, grant me humility, charity and obedience.
20. O Lord, grant me endurance, magnamity, and gentleness.
21. O Lord, plant in me the root of all blessings, the fear of
22. O Lord, vouchsafe that I may love thee with all my heart and soul and in all things obey thy will.
23. O Lord, shield me from evil people and devils and passions and all other unlawful things.
24. O Lord, who knows thy creation and what thou has willed for it; may thy will also be fulfilled in me a sinner; for thou are blessed for evermore. Amen.

•Soap

that beechwood ashes and goat tallow made the best soap and that it came from the German town of Mattium.

Natron, which is a natural deposit of sodium carbonate, is found in the St. Macarius desert, northwest of Cairo. During the summer when the pounds in the desert dried up, lumps of natron were collected and carried to Alexandria and shipped over the entire Mediterranean world. The St. Macarius desert became famous during the Fifth Century A.D. when Coptic hermits built a series of monasteries in the wadi. Many buildings still exist although the monasteries have been abandoned during the centuries because of the pillage by nomads.

Although we no longer depend upon these "crude" methods of cleaning ourselves of our possessions, the scriptural admonishment that we must spiritually clean ourselves in the same manner, as we physically clean ourselves, still holds. The words of both Jeremiah and Malachi need to be heeded as much today as in the days when they were first preached.

Larry R. Sherman, Ph.D.
Dept. of Chemistry
University of Scranton (PA)

•Kitchen Corner

When cool, stand up, ice with lemon glaze and sugar sprinkles. Decorate with candles and flowers or leaves.

LEMON GLAZE: Mix 1 c. powdered sugar, 2 Tbsp. lemon juice, ½ tsp. lemon peel.

Worry pulls tomorrow's cloud over today's sunshine.

CHUCKLE

The Sunday School teacher asked one little girl if she could tell the class the story of Adam and Eve, which they had studied the Sunday before.

The little girl stood up and said: "First God created Adam, then He looked at him and said, 'I think I can do better.' So He created girls."



EDITORS' NOTE

Pascha, that incredible explosion of the glory of the Risen Lord come back to life, is the time that our sharing in the fullness of life breaks open in the boundless joy of the Easter celebration. It expands into Bright Week, a time of tremendous spiritual experience that only the Orthodox liturgy can give. This is the Good News that we, the editors of **The Orthodox Herald,** have to tell you: Christ is risen! Indeed, He is risen! May the Lord make you share in the same joy that burns like a life-giving fire.

Christ Is Risen!
Indeed He Is Risen!

Father & Matushka
Stroyen

CHRIST'S RESURRECTION IS OUR RESURRECTION

No man can be indifferent to Christ's Resurrection. This Resurrection first of all means victory over the dread phenomenon, which people have feared the most ever since the creation of the world: death. **Christ "conquered death by death."**

Beaten and covered with bruises, wounded and bleeding, crucified on the Cross and buried on Holy Friday. Christ rose from His tomb on the third day as alive, healthy, young and radiantly handsome as He was before, and He appeared to hundreds of people. Since then He has appeared to thousands more. Knowing the hardened human heart which is more capable of believing evil than good. God has seen to it that the fact of Christ's Resurrection from the dead was proved beyond a doubt in all attending details. The proofs of Christ's Resurrection are so evident that all people have reason to believe. But not all people are willing to believe. Their disbelief springs not from logic but from the corruption of their hearts which dulls their reasoning.

Christ's Resurrection further means that all the agonizing problems of human life and existence have been solved; that all the materialistic and naturalistic theories and philosophies have been disproved; that all enigmas have been resolved; that all mysteries have been made known and that all the noble aspirations of the human heart have been realized. (1 Cor 2:9)

It was not out of vanity that St. Seraphim of Sarov, the most recent glory and pride of the Russian people, greeted people every day of the year with the words: "Christ is Risen." It was because he had indeed grasped the meaning of Christ's Resurrection in all its profound significance...

What else is meant by Christ's Resurrection? This is what: there are millions of Christian cemeteries all over the world. These are His cities and there are more of them than there are cities of living people. At a preordained hour, on a preordained day, He will abolish all these suddenly, reviving the dead bodies, cover them with heavenly beauty, and take them up into the Eternal Heavenly City, where there is neither death, nor disease, nor sadness, nor cares, nor sighing. And when this takes place — and it will take place, for Christ hath so ordered — then, you mother will meet your dead children; and you, sister, your brother; and you, friend, your comrades; and you teacher, your pupils; and you commander, your warriors for truth; and you priest, your human flock. For Christ's Resurrection also means the eternal reunion of those who love God and their neighbor from whom they have been temporarily separated and bereaved by death.

Therefore, let us also sing: "Glory be to Thy Resurrection, Christ, glory to Thy Kingdom, glory to Thy Appearance. The Only One, Love of Man."

Saint Nikolai
(Bishop of Ohrid)



MISSION FUND

Going to places other than Alaska to do Mission work are copies from: John Prenovitz, Ethel Watlock, Anonymous (2), Ann Worobey, Mary Rentel, Sophia Lake, Helena McGuinn, Eva Bober, Mary Savka.

SPRING CLEANING

For many, spring cleaning is simply a practical matter. For many it is probably a drudgery. For others, it is something they don't think about anymore.

But there is more to spring cleaning than meets the eye. In former times, but in the memory of many of us, it was a far more symbolic ritual than it is today. People would spend the first three days after Palm Sunday cleaning their homes and yards in preparation for the solemn celebration of Holy Thursday and Friday. They cleaned their surroundings in newness, in order to welcome the newness of Easter.

In many places Churches were given their main cleaning for the year. Even in Churches which had janitors, members of the parish came with their cleaning rags and supplies to help with the cleaning and to shine everything for the coming days.

This cleaning was accompanied by a cleaning of the soul. By this time most people had received the Sacraments of "Confession" and Communion and with the cleaning of the houses they were ready to celebrate the holiest of days with hearts and bodies renewed.

Why not plan a family cleaning project for early in Holy Week? Get together and give your home a spring cleaning. Sort out and dispose of unused clothing. Open the windows and let the fresh air in. Then your home will be ready for the newness of Easter.

Of course, all of the above takes for granted that you have been preparing your hearts and minds for Easter all during the Great Lent. But if you have not taken Lent seriously, start now. It is never too late to turn back to the Lord. We hear this expressed in the Catechetical Address of St. John Chrysostom which is read at Easter: "...If any have put off until the eleventh hour let him not be alarmed at his tardiness; for the Lord, who is jealous of his honor, will accept the last even as the first; he gives rest to him who comes at the eleventh hour, even as he who has worked from the first hour. And he shows mercy upon the last, and careth for the first; and to the one he gives, and upon the other he bestows gifts. And he both accepts the deeds, and welcomes the intention, and honors the acts and praises the offering. Wherefore, enter all of you into the joy of the Lord..."



Holy Thursday was the day on which most people baked their kulich/paska. Depending upon which country they were from, the bread was baked either in a casserole and decorated with dough crosses or in coffee can type containers which resulted in a tall, cylindrical bread which was decorated with icing and sprinkles. The recipes traditionally call for at least a dozen eggs and the directions are so complicated that you have to watch someone make one. I give you a more cholesterol saving recipe with easy directions. I received a kulich/paska made from this recipe from my friend Helen. She was willing to share her recipe.

Kulich or Paska Bread



1½ pkg. dry yeast
½ c. lukewarm water
1 tsp. sugar
3 eggs
1 c. sugar
2 tsp. grated lemon peel
1½ tsp. vanilla
½ tsp. salt
½ c. milk
½ c. sweet butter
4-4½ c. flour
Lemon Glaze

Dissolve yeast and sugar in water.

Over medium heat, blend butter and milk. Beat room-temperature eggs until thick. Gradually beat in sugar, lemon peel, vanilla, salt, yeast and milk mixture. Slowly add 2½ c. flour. Beat 5 minutes with electric mixer until smooth. Add remaining flour and knead on floured board until smooth. Place in greased bowl, cover and set in warm place until doubled in bulk (about 3 hours). Punch down, knead out air bubbles, divide to bake in 3 - 48 oz. juice cans or 2 - 2-lb. coffee cans. Grease cans very well. Add dough, cover and set in warm place until doubled in bulk, or until dough is 1½ inches below top of can (2½-3 hours). Bake at 325° on lowest rack for 50-60 minutes. Cover top with foil if it browns too quickly. Let stand in cans 10 minutes, then ease out of cans. Cool sideways on rack, turning to keep shape.

Continued on Page 70, Col. 3



APRIL 1991

1. Ex 1:1-20
2. 2:5-10
3. 2:11-22
4. 1 Cor 11:23-32
5. 1:18-22
6. Rom 6:3-11
7. **Acts 1:1-18 - Pascha-Easter**
8. 1:12-17, 21-28
9. 2:14-21
10. 2:22-36
11. 2:38-43
12. 3:1-8
13. 3:11-16
14. 5:12-20 **Sunday**
15. 3:19-26
16. 4:1-10
17. 4:13-22
18. 4:23-31
19. 5:1-11
20. 5:21-33
21. 6:1-7 **Sunday**
22. 6:8-7:5
23. 8:5-17
24. 8:18-25
25. 8:26-39
26. 8:40-9:19
27. 9:20-31
28. 9:32-42 **Sunday**
29. 10-1-16
30. 10:21-33

Note: Ascension is on 16 May and Pentecost is on 26 May.

BIBLE STUDY

Most of the readings this month are taken from the Book of the Acts of the Apostles. In Acts 4 we read that the Apostles healed a lame man in the Temple area. This upset the Sadducees and the apostles were brought to trial before the Sanhedrin.

Who were the Sadducees and why did this action of the Apostles disturb them so? The Sadducees were the wealthy aristocrats. There were not too many of them but because of their wealth they had much influence. They were very annoyed by the healing and teaching of the Apostles. They did not agree with it as they did not believe in the Resurrection from the dead. They tried to keep on friendly terms with the Romans who were occupying their country as they wanted to retain their wealth, comfort, prestige and power. The Roman government was very tolerant but the Sadducees thought that if the Apostles continued in their teaching riots and civil disorder might follow.

The Apostles were arrested and brought to trial before the Sanhedrin, the Supreme Court of the Jews. In their defense St. Peter made a speech in (8-12) which took great courage to make as it was made to the same court which had condemned Jesus to death. Peter knew that he was taking his life in his own hands.

The Sanhedrin was made up of the wealthiest, the most intellectual and the most powerful men in the land and here was Peter an unlearned man with no professional qualifications who questions them by asking, Are you examining the good deed which was done to this lame man?

The trial ended with the Apostles being told that they were not to mention the Resurrection or Jesus again. But the Apostles told them that they could not keep quiet about something they had seen and heard. They knew firsthand that the Resurrection occurred and they were willing to stake their life upon this knowledge.

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I am the resurrection and the life; He that believeth in me, though he were dead, yet shall he live.
John 11:25